

JAS. BROWN YERRINTON, Printer.

WHOLE NO. 668

withstanding the utmost care, and previous removal of 50 negroes on board H. M. S. *Cleopatra*, and from that time until her arrival and landing them in Simon's Bay, June 1st, 1810.

From the National Anti-Slavery Standard,

The Embezzlement of the Emancipator.
We find in the Kennebec Journal a letter from Charles T. Torrey, threatening the editor of that paper, and the whole human race, with prosecution for libel, for "the publication of the facts touching

this transaction.' Look at these men. They have not dared to allude to this subject in the Emancipator itself, lest the subscribers should become informed at last of the villanous manner in which the conveyance of our organ, and of themselves, to the p...

litical abolition party, was enunciated. They deny loudly that that party had the same origin, or any connection with the secession from the American Anti-Slavery Society, and they show the sincerity of this denial by applying to the moral abolition editors very vile epithets and threatening libel prosecutions.

if they make historical statements respecting that event. There is one manœuvre against which we feel it a duty to protest; it is the logging in, as a screen to Joshua Leavitt, several unimpeachable abolition names; some of which were never, so far as

we know, in any way connected with his affairs, and others of which though they cannot be fully vindicated, are free from the imputation of anything wicked or corrupt. A letter from Mr. Willey, editor of the *Liberty Standard*, at Hallowell, Me. joins in Mr. Torrey's threats, calls upon Mr. Seaver, one of the

Journal, to retract what *Edmund Quincy* has written; and adds that he (Willey) is informed that a compliance with this modest request will prevent a prosecution! Moreover, that the editor of the *Louise Journal*, who republished a part of Mr. Quincy's ar-

ticle, 'is probably waited upon already by the law.' All this would be very atrocious, if it were not supremely ridiculous. Mr. Torrey threatened us with a prosecution several weeks ago, because we used the term 'embezzled paper.' We have not retracted, though we should be very happy to do so, if we

(though we should be very happy to do so if we could see the way clear,) and yet we are not prosecuted. Without bravado, we declare that we know of nothing which our political abolition friends could do more gratifying or advantageous to us than to bring a suit, and put the transaction of which we

In consequence of the demand for the article in the last Standard, touching the Emancipator, we have issued a 'Standard Extra,' containing a corrected

From the Bangor Gazette.

Dialogue between a Minister and an Abolitionist.

Abolitionist. Should a man leave a sect which allows one part of its members to live by robbing the others, and unite with a church free from the pollu-

Min. By no means; but is it fair to compare our southern brethren who held slaves to thieves and robbers?

Ans. I admit that it is infinitely worse to rob a man of his liberty, his wife, and his children, than of his money.

Min. The latest statistics made their number 25,000.

Ab. Have they ever been reproved by the church?

Min. Our discipline is against slavery.

Abd. That is not answering my question. Have any of those 25,000 church members (whom you have acknowledged robbers) ever been reproved by the church?

Min. I cannot say that they have; but I am not responsible for errors in the church while I am its

Abt. Were you partner in a distillery or grog shop, would your testifying against intemperance clear you of responsibility?

Min. Certainly not; but this is a different case.

264. I cannot see the difference in the principles involved in the two cases. Does not the whole church share in the contributions of those 25,000 robbers, who pay liberally to the church of their ill-gotten gain; and are not many of them members of

Ab. Were you so connected with a piratical crew that your funds were in common, would you not be condemned as a pirate by the laws of your

Min. I suppose I should; but you know that our church was founded by good men, and has been remarkably owned and blessed of God.

departed from the principles of its founders, who publicly taught that American slavery was the sum of all villainies; that every slaveholder was in fact a murderer, and that slavery in civilized or christian lands was an enormity and a crime, for which perdition itself was reserved, being an adequate degree of

Min. Well, you know we can have more influence by remaining in the church where the great evil exists, than by withdrawing from it.

cause it is contrary to all the principles on which men act on other subjects. Who would think of remaining partner in a distillery to promote the temperance cause, or of supporting a pro-slavery party in order to abolish slavery?

Ans. I should think it very inconsistent for a man to continue to manufacture ardent spirit to promote temperance, or to vote with a pro-slavery party to abolish slavery; but the church, you know, is different from a moral or political party.

Min. Well, I do not like the spirit manifested by the seceders in slandering our church.

Abl. Well, have you not admitted that the church holds in her communion 25,000 robbers who have never yet been reprov'd for this abominable

ROBERT TYLER AND REPEAL. Ireland must be alike poor in poetry and patriotism when she must ask on Robert Tyler to do justice to the memory of

Robert Emmett: There beats not a generous Irish heart beneath the sun that would not spurn the suggestion with indignant contempt. Robert Tyler can no more appreciate the great points of the character of Emmett—his self-sacrificing devotion to his coun-

try—his loathing of all moral meanness—his comprehensive and correct views of human rights—than a mole could understand the sublimest revelations of Astronomy. Nothing but the most egregious self-complacency could have induced this slaveholder to speak of writing Emmett's epitaph. The

idea is preposterous. A man who is mean enough to compel the poor to work for him without wages—to insult and oppress the weak—to whip women and steal babies—write the epitaph of Ennmett! The martyr could not rest quiet in the grave were such

a profanation to be suffered.—*Harford Freeman.*



Views of the Governor of Vermont.

The following is an extract from the late message of Gov. Mattocks of Vermont, to the Legislature of that State.

The existence of slavery in many of the States of this Union, should be the cause of deep humiliation to the moralist, the patriot, and the Christian; but the continuance of this inhuman curse in the District of Columbia, and in the territories, should excite our warmest indignation. There, thousands of human beings are in perpetual bondage; and a slave-market is openly held at the seat of the free government upon earth. This is a spectacle fit only for tyrants to behold; and to make this state of things not only permanent, but as if to fasten the awful responsibility of it upon the citizens of the free States, there have not been wanting representatives in the federal government, from those States, (happily none from our own,) who have refused, where Congress has clearly the right to act, to let the oppressed go free, and to let the law even of that government, be ranked with piracy itself. Nay, more; they have silenced remonstrances of sovereign States against these grievous wrongs, and exalted the petitions of the people.

A State may not infringe the compact as it exists on the subject of slavery, any more than other parts of the Constitution; and it is the duty of the State to attempt to evade or repeal the oath, by casual sophistry as to its binding force, would be neither just nor wise. But whatever legislative powers the States do possess, should be exercised as occasions arise, so as not to give one scrap of more of living flesh than the bond requires. An unhappy decision of the Supreme Court, which the United States made in January, 1842, in the case of *Prigg vs. the State of Pennsylvania*, is believed, will occasion some danger to free colored people who may be found in this State. In that case it is understood to have been decided that the federal government have an exclusive right to regulate the trade in which the claim of a master over his fugitive slave shall be made; that Congress has the power to exercise that right, in a perfectly constitutional manner, through the law of 1793; that all legislation on the part of the several States, which directly or indirectly limits or restrains the right of recovery of fugitive slaves, is entirely null and void; that no State can pass a law in any way interfering with the power of summary removal from its territory of an individual claimed as a fugitive slave,—provided that this power be exercised under the sanction of the U. S. Courts; but it is not obligatory upon any State to suffer its own magistrates to exercise the same power.

The law of Congress of 1793 confers the same power upon State magistrates as that given to judges of the United States Courts, and upon that statute the Court says, that their magistrates may, if they choose, exercise the authority thus conferred, "unless prohibited by State legislation." This decision is in direct violation of the Constitution, which says that among our great number of magistrates, some may be found who are not well informed as to their duty, and may not unduly, and thus, upon a false claim, consign some unfortunate being forever to hopeless slavery,—for from the decision of the magistrate, there is no appeal.

I therefore recommend to the Legislature to pass a law prohibiting all magistrates, acting under the authority of this State, from taking cognizance of, or acting under, the act of Congress passed the 12th of July, 1793, relating to fugitive slaves, or any other law that may be passed of similar import. This would seem, from the foregoing decision, to be perfectly constitutional and proper, and indeed almost invited by the Court, by the language of the statute. By such an act, the evil consequences of the decision may, in some degree, be mitigated.

I also recommend a law prohibiting all executive officers of the State from arresting, or detaining in jail, any person who is claimed as a fugitive slave; believing this to be a proper mode of exhibiting the determination of the State to do no act, which may be constitutionally open to do, to countenance the institution of slavery. The Commonwealth of Massachusetts has recently passed such a law, and the example is believed to be worthy of imitation. If the passing of the statute proposed should incidentally tend to prevent the recapture of fugitive slaves, may we not remain in its defence, in the language of the sage of Monticello—Shall distressed humanity find no asylum?

There are strong reasons for anticipating that an attempt will very soon be made to annex the republic of Texas to the United States, as well for the purpose of creating a perpetual market for slaves, as from that large territory, to carve out slave States enough to fill the Union. It is a well known fact, that the owners of the boat have discovered that they carried an expensive passenger, as they will have to pay her full value, in the expenses incurred in endeavoring to apprehend her.—*St. Louis Rep.*

REMARKS. A negro woman belonging to one of our citizens, made her escape to Galena, on board of one of our steamboats a few days since. She succeeded in procuring a passage for her child, and her owners of the boat have discovered that they carried an expensive passenger, as they will have to pay her full value, in the expenses incurred in endeavoring to apprehend her.—*St. Louis Rep.*

We understand that this is the same woman whose case lately made considerable excitement in Wisconsin. She was followed by a couple of roving man-hunters, who discovered their prey in Milwaukee. Fortunately, however, the girl found friends, and with great difficulty she was delivered from the power of her enemies; she was secreted by being thrust in a barrel, and fed for several days on crumbs, which she received through small holes bored in the head. She is sixteen or eighteen years of age, and has but little, if any negro blood in her veins, but nevertheless is a slave; and she had been guilty of the atrocious crime of pretending to be free, and passing herself off as a white person! What depravity! That the way liberty is protected in Wisconsin—loaded up in a barrel! She was considered a valuable piece of property, on account of her color and genteel appearance; the hunters declaring that she could be sold for \$1200, for the purpose of prostitution; while a common black wench is not worth more than \$400. We understand that in Milwaukee a good deal of sympathy was manifested for the master, who was so unfortunate as to lose such a prize; and the kind-hearted people of that town turned out by dozens, and scoured the woods, in pious horror of amalgamation, to hunt down this young, interesting, and defenceless white girl—to return her to slavery and prostitution! This is the way female dependence, delicacy, and chastity, are protected in the land of the free and home of the brave!—hunted like a wolf through the woods and over the prairie, and at last only saved from the grasp of lust and cruelty by being loaded up in a barrel! Don't get excited when you talk about slavery!—*Western Citizen.*

Trial of the Slaves.—Wesley and Smith, two slaves, were yesterday tried for robbery, against the provision of the black code, by a tribunal composed of Recorder Baldwin and two citizens. They were charged with robbing Mr. Jas. Raney of \$635. Wesley was acquitted; Smith was found guilty and sentenced to seventy-five lashes—twenty-five a day, well laid on—and to wear a three-pronged iron collar for six months.—*N. O. Pic., 9th ult.*

All the devils in Tophet must have grined at the aspect presented by such a trial—to think of a court composed of slaveholders trying two poor slaves on a charge of robbery! Can any thing more impudent than this be possibly conceived? Recorder Baldwin and his associates are doubtless guilty of the crime of robbery every day of their lives—and yet they assume to sit in judgment upon two poor victims, who, having been forcibly deprived of their earnings of their whole lives, have unlawfully taken \$635 from the robbers or their abettors. It were far more righteous that the poor slaves should try the Honorable Court, ay, and punish it too. How would his Honor the Recorder and his "two citizens" look, wearing a three-pronged iron collar six months, and taking seventy-five lashes—twenty-five a day, well laid on? They deserve this punishment a thousand-fold more than the poor man upon whom they have inflicted it.—*Herald.*

CASES OF CONSCIENCE.—In Union county, Indiana Jonathan Swain, a Quaker, and Dr. Catherine, have refused to testify, in a case for harboring a slave, before the grand jury of the court held at the town of Liberty; the former, because he is a Quaker, and will not consent to be sworn or affirm; the latter because he has conscientious scruples against giving evidence respecting property in man.

Mr. Swain carried his Bible into court, and read authority overruling the opinion of the judge, but he was committed, and great crowds were going to the jail to hear him.

COMMUNICATIONS.

Essex County Anti-Slavery Society.

A quarterly meeting of the Essex County Anti-Slavery Society was held in Mundy's Hall, Tuxford, on Friday, Oct. 31st, 1843, at 10 o'clock, A. M.

In the absence of the President, Charles Lenox Remond, of Salem, the meeting was called to order by Eliza J. Kenny of Salem, one of the Vice-Presidents. The minutes of the last meeting were called for and read.

The following resolution, presented by Addison Davis at the last meeting of the Society, was called up for consideration:

Resolved, That inasmuch as slavery is the greatest moral and political evil there is in our country, we demand of every one who claims the character of a consistent abolitionist, to give more of his time, his talents, and his money, to do it away, than for the doing away of any other evil.

The resolution was discussed by Wm. Endicott of Danvers, Benjamin Sargent of Chester, N. H., and Benjamin Emerson 2nd, of Haverhill.

Wm. Endicott introduced the subjoined resolution, which was accepted:

Resolved, That the religious bodies of Tophetfield, in refusing to open their meeting-houses to the case of the slave, have given another evidence that the road to Jericho is not the only place where the Priest and Levite pass by the man who has fallen among thieves, and have proved that their religion consists in violating the principles of Jesus of Nazareth, and we believe the man or woman who will give these bodies a sanction of approval, would not hesitate to rob a man of his dearest rights when self-interest prompted the act.

Discussion continued by Abel Tanner of R. I. The meeting then adjourned to meet at 1 1/2 o'clock, P. M.

AFTERNOON SESSION.

Met according to adjournment.

The resolution presented by Benjamin Emerson at time of adjournment, was then further discussed by Sargent, after which it was laid upon the table.

Benjamin Emerson 2nd, of Haverhill, offered the following resolution:

Resolved, That the pro-slavery and war sustaining religion of this country, is not Christianity, and its supporters are not entitled to the name Christian, and to call them by that name is an insult to Jesus Christ, the great author of the Christian religion.

Voted, That all persons present, or who may be present, be invited to participate in the discussions on the occasion.

The resolution presented by Wm. Endicott during the morning session, was then taken up. Osmond G. Boynton of Haverhill, moved to amend by striking out the word "Christianity," and insert the word "religion," instead thereof, which amendment was accepted.

The resolution was discussed by Endicott, Wm. Jenkins of Andover, Tanner, Richard Hood of Danvers, and Samuel Russell of Middleton. It was then laid upon the table.

Elenezer Hunt of Danvers, offered the following resolution, which was accepted:

Resolved, That in a republic where the political power is vested in the people, he who refuses to exercise his elective franchise in such a way as to rebuke the perpetrators of any great evil, fails to do his whole duty in relation to that evil.

The resolution was discussed by Hunt, Endicott, Hood, Tanner. After a song, was continued by Tanner, Hunt and John Cutler of Danvers.

Adjourned to meet at 6 1/2 o'clock.

EVENING SESSION.

Convened pursuant to adjournment.

After a song, the resolution before the meeting prior to adjournment, was then laid upon the table. The resolution presented by Benjamin Emerson 2nd, was then called up. Addison Davis moved to amend by striking out the words, "and war sustaining."

Discussed by Davis, Endicott, Tanner, Sargent, Brown of Lynn, Joel Lake of Tophetfield, and Emerson, and laid upon the table.

After song, the resolution relating to the Tophetfield churches was taken up and discussed by Noah Jackson of North Andover, Sargent, Endicott, William Mundy, and Benjamin Adams of Tophetfield, Hood, Pitch of Chester, Mary F. Jenkins of Andover, and Tanner.

A song, Adjourned to 1 1/2 o'clock.

SATURDAY MORNING SESSION.

Met agreeably to adjournment.

The resolution before the meeting was laid upon the table.

James H. Sweet of Georgetown, offered the following resolution, which was accepted:

Resolved, That as the anti-slavery cause is no other than the cause of Christ and human redemption, if there is one day in the week more holy than another, (that assumed by the church and clergy,) the advocacy of that cause is emphatically appropriate business for that day.

Benjamin Sargent introduced the following resolution, which was accepted:

Resolved, That as the love of, or desire to obtain and lay up silver and gold is the life and soul of all evil; of all the oppressions that are done under the sun; therefore, in order to undo the heavy burdens, to break every yoke, to let the oppressed go free, and to renovate the world, this idol god must be cast down and given to the moles and the bats, and all human distinctions utterly defiled and man become an equal friend to his brother man.

The resolution was then taken up and discussed by Davis, Sargent, Cutler, Jenkins and Sweet, and then laid upon the table.

The resolution by J. H. Sweet was then taken up and discussed by the mover, Jackson, Jesse P. Harriman, and Joseph Morrill of Danvers, Cutler and Davis.

Adjourned to 1 1/2 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment.

The resolution under discussion at time of adjournment was further considered by R. Sargent, and then laid upon the table.

Richard Hood of Danvers, Moses Wright, and Joseph L. Noyes of Georgetown, were appointed a committee on Finance.

The resolution by A. Davis, asserting slavery to be the greatest moral and political evil, &c. was then taken up and further considered by Philo C. Pettibone of Penn. Davis, Adams, Cutler, Sargent, and Noyes. After a song, was continued by Harriman and Davis.

Adjourned to 6 1/2 o'clock.

EVENING SESSION.

Convened agreeably to adjournment.

Meeting opened by singing.

The resolution before the meeting was laid upon the table.

The resolution by A. Davis was then taken up and further discussed by Davis, Harriman, Clarke, Cutler, Hood, Adams of E. Bradford, Noyes and Sargent.

The resolution was then adopted.

The resolution relating to the Tophetfield churches was called up and discussed by Theodore G. Elliott of Georgetown, Cutler and Noyes.

Addison Davis moved to amend by striking out all after the phrase "Jesus of Nazareth." The resolution was amended as adopted.

Voted, That the minutes of this meeting be published at the discretion of the Secretary.

Voted, That the time and place of the next meeting be left to the decision of the Board.

Voted, That the thanks of this Society be tendered to Mr. Mundy for the use of his Hall.

After singing, the Society adjourned sine die.

ELIZA J. KENNY, Vice-President.

MARY P. KENNY, Secretary.

Will the Herald of Freedom and such other papers as may be disposed copy the above?

Middlesex County A. S. Society.

The annual meeting of the Middlesex County Anti-Slavery Society was held in the Unitarian meeting-house, in Lexington, on the 12th inst. The old board of officers was re-elected. The resolutions which follow were reported by the Business Committee, and were fully and ably discussed by Rev. Messrs. Pierpont, May, Bowers and Thurston, and Mr. Levy, of Lowell, and finally passed unanimously.

1. Resolved, That standing as we are upon the very spot where was struck the first blow in the American revolution, we demand for our colored countrymen the full enjoyment of all the rights and

privileges which our fathers professed to establish for that conflict.

Whereas, the Constitution of the United States is a series of agreements, covenants, or contracts, between the people of Massachusetts, each with all, and with each; and whereas, it is a principle of universal morality, that the moral laws of the country are paramount to all human laws; or, in the language of the Declaration of Independence, "We ought to obey God rather than man"; and whereas, the principle of common law,—that any contract, covenant or agreement, to do an act in derogation of natural right, is void and annulled by its inherent immorality, is recognized by one of the Justices of the Supreme Court of the United States, who, in a recent case, of holding the "may contract" that rests upon such a basis is void; and whereas, the third clause of the second section of the fourth article of the Constitution of the United States, when construed as providing for the surrender of a fugitive slave, does rest upon such a basis; in that it is a contract to rob a man of a natural right, namely, his natural right to liberty, and is, therefore, absolutely void; therefore

2. Resolved, That we hereby give it to be distinctly understood, by this nation and the world, that as abolitionists, considering that the strength of the cause is in its righteousness, and our hope for it in conformity to the laws of God, and our respect for the rights of man, we are utterly and unflinchingly opposed to the use of any violence to Him, in all our civil relations and offices, whether as private citizens or as public functionaries, sworn to support the Constitution of the United States, to regard and to treat the third clause of the second section of the fourth article of that instrument, whenever applied to the case of a fugitive slave, as utterly null and void; and, consequently, as forming no part of the Constitution of the United States, whenever we are called upon, or sworn to support it.

The discussion was mainly upon the second resolution, during which much interesting and important information was elicited. The disposition was shown by members of the Society, to shield the framers of the Constitution from the odious charge of endorsing slavery by the instrument which they framed. But Mr. Pierpont proved by the Madison papers, that the third clause of the second section of the fourth article of the Constitution of the United States was adopted by the Convention with the express understanding that it applied to the slaves. The original, as reported by Committee, was worded differently. It was, "who will support the Constitution of the United States, to regard and to treat the third clause of the second section of the fourth article of that instrument, whenever applied to the case of a fugitive slave, as utterly null and void; and, consequently, as forming no part of the Constitution of the United States, whenever we are called upon, or sworn to support it."

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Voted, That the thanks of the Society be presented to the proprietors of the house for their kindness in promptly loaning it to the Society for this occasion.

S. A. M. C. WHEELER, Sec.

Groton, Oct. 13, 1843.

How it is Done.

Mr. Editor:

It will astonish some of the friends of freedom to learn that the present action of the Liberty party is not in the least affecting the cause of the colored African slave on this continent, than the efforts of even slaveholders themselves. Indeed, the great movement which will be made for the admission of Texas in the next Congress, can only succeed with their aid. Giving the vote of every slave representative in Congress in favor of this measure, it will require the vote of one hundred and thirty-five slaves to carry the vote. Let us inquire where can these be obtained? Does any one doubt how Charles G. Atherton and his colleagues will vote? Does any one doubt how many politicians of the same stamp from Pennsylvania, and especially Ohio, will vote? How have they voted heretofore? Who placed one of these men, Gov. Shannon, in the general chair of Ohio? Who will place six or eight members of the same class from Ohio in those seats in Congress? The Liberty party, and they alone, did they vote for Shannon? No. Will they vote for the pro-slavery Congressmen? No, but they will oppose the election of Joshua R. Giddings, and every other tried friend of the slave who refuses to support the pro-slavery party, by the use of their vote effect to the plurality law of Ohio, which gave Shannon his seat, and will at last give six members in favor of the admission of Texas.

Oh Liberty! what crimes are committed in thy name!

From the Emancipator.

Transfer of the Emancipator.

Some of my friends have repeatedly inquired of the Emancipator from the old American Anti-Slavery Society, by which it subsequently came into my hands.

The Emancipator was first commenced in New-York, early in 1833, by C. W. Denison, in connection with W. Goodell, and others. When the American Anti-Slavery Society was formed, in December, 1833, the management of all its operations was confided to the Executive Committee, of which Mr. Denison was the head. This Committee purchased the subscription to the paper, and it continued a paper, under this and other names, as one of their instrumentalities in carrying on the cause—changing the size, title, editorship, price, &c., at their sole discretion. They also established several other papers and periodicals, as they thought the interest of the cause required. All these publications were sustained at the expense of the common treasury of the Society, and were continued, changed, or dropped, at the sole discretion of the Committee, in the exercise of the trust committed to them by the Society. The Committee appeared, from time to time, to the public, for funds to meet these and other expenses, and the funds were raised by the public to the aid of the cause.

In the beginning of 1840, through the prevalence of hard times, and a change in the policy of many abolitionists, the Committee found themselves very much straitened for funds, and compelled to curtail their expenses, by dismissing agents, &c. This embarrassment was much aggravated by the conduct of the Executive Committee, who, in the month of March, 1840, the Committee were quite uneasy at the course I had pursued in advocating the newly-formed Liberty party, and I had reason to believe that this consideration would determine the question of retrenchment, and that at the next meeting a vote would be passed to discontinue the paper. From having been connected with the paper, and devoted my best exertions to it for three years, I naturally felt an interest in it, and a reluctance to see it go down under me; I saw, also, that the Committee had not only paid what was due to subscribers, but had paid in advance, amounting to \$1000, or \$1500, and who would get nothing if the paper stopped, and who might, therefore, legally and equitably, call on the Committee for the same. I was also desirous of continuing to labor as yet in the cause to which I had devoted myself. Yet I was wholly without resources to help myself. However, I wrote to the Committee, and offered my services for me to attend the meeting, and offered, if they would transfer the list to me, I would engage to furnish an anti-slavery paper to subscribers who had paid in advance, to the amount of their unsatisfied payments. This offer was accepted, and, as I was informed, without a word of discussion in the Committee. But before a regular transfer was made of the books, the Committee of the New-York City Anti-Slavery Society heard what was going on, and the probability that the paper and its editor would be removed from New-York, and they at once resolved to avert what they

considered a calamity. They proposed that the paper should be transferred to them, on their pledge to sustain it, under the same editor, for one year. I at once surrendered my bargain, and the transfer was made, by bill of sale, to that Committee. This, of course, secured their dues to all subscribers who had paid in advance, and the further object of continuing the Emancipator for another year. The offer which I first made, equal to \$1000, or \$1500, was an ample consideration for the subscription list—much more than it was worth. In fact, it had no pecuniary value, and, as the paper, and had been from the beginning, a bill of exchange, to the proprietors. It had a value to me, which I was willing to pay for, from the long connection of my name with the paper. Of course, the terms finally obtained, were still more advantageous to the cause, as the Committee regarded it. The stories that have been told about the transfer of the paper, and the Society in the Emancipator, are sheer fabrications. There was not a dollar "invested" in it, beyond the nominal value of the subscription list, and the paper books in which the accounts were kept. The printing had always been done by contract. The Committee never "invested" money in any thing, except in the books and tracts which they published, and sent for sale, to the friends of the cause, and their standard publications. The sums that had been expended on the Emancipator were no more an "investment" than the sums that had been expended in office rent, or fuel, stationery, and postage. They were all expended, is not the question here. They were honestly expended by the Committee, in the regular exercise of the trust reposed in them by their election to office. And the transfer of the Emancipator was equally honest, and done in good faith by all the parties concerned. The money was expended on the paper, partly in paying for the subscription list, and partly in distributing large numbers of papers gratuitously, which was no more an investment than if it had been spent in the distribution of tracts.

The value of the list was not only increased by the money expended on it, but it depended very little upon the name of the Society, or S. Society. The great value of the subscribers to the paper was valued chiefly for the manner in which it was conducted, as may be seen in the fact that very few, if any, discontinued their subscription in consequence of the transfer. I do not remember hearing of more than one that dropped it to take the Standard. An assertion has been made, that at the time of the transfer, the Committee had property on hand worth more than \$14,000. This is as groundless as the other. There was on hand a quantity of anti-slavery books and stereotype plates, set down in the agent's account of stock, as amounting to something like that sum. But the Committee tried in vain to raise money on it for the relief of their treasury. And as for the sale of them, there was then but a very trifling demand for books, and it soon ceased altogether. I do not suppose two thousand dollars, perhaps not one thousand dollars, have ever been realized from them, although they have constantly been before the public for sale, duly advertised, &c. Now, when any man says here was \$14,000 worth, the reply is at hand—

For what's the worth of any thing But so much money as will bring it.

It is true, the Committee did raise a sum of money on this property for certain purposes, about the time when they transferred the Emancipator. It was done in this way: An individual, whose name was not then known to the Committee, on account of the deep interest he felt in the World's Convention, then about to be held in London, and his anxiety to have the Committee properly represented, because they had taken so prominent a part in its organization, offered to advance the sum necessary to secure the attendance of Messrs. Birney and Stanton, and to take some of these books in pledge for the repayment. But this individual, whose money was his own, did not offer to advance money for the general purposes of the Society, nor would he have done it for the support of the Emancipator, because he was then strongly opposed to the pro-slavery party, and he would not have been under any obligation to do so. If I am correctly informed, he has never realized anything at all from the books for what he did advance. And the Committee could not find another man in the nation willing to advance the money. They were, therefore, just as helpless in regard to all their other expenses, as if no person had aided them in regard to the Convention.

I could give many more instances of the kind, but they would occupy space, which is needed for other purposes, and some of them might irritate other persons, which I have no desire to do; and I suppose nothing would silence those who are bent on driving me from my post. The honest and candid will believe the solemn affirmation I now make, that to the best of my knowledge and belief, the transfer of the Emancipator was a true, just, and fair account of the transfer of the Emancipator, with its most material attendant circumstances.

Boston, Oct. 9, 1843.

N. B. The whig editors who have (not copied, but as of their own knowledge) asserted that I "embezzled" the property of the Society, and "stole" the types and press on which the Emancipator is printed, will manifestly retract their own assertions, or the people will pass judgment on them. And whig papers of the same party will be cautious how they give currency to similar assertions, unless they are prepared to prove them before the proper tribunal.

considered a calamity. They proposed that the paper should be transferred to them, on their pledge to sustain it, under the same editor, for one year. I at once surrendered my bargain, and the transfer was made, by bill of sale, to that Committee. This, of course, secured their dues to all subscribers who had paid in advance, and the further object of continuing the Emancipator for another year. The offer which I first made, equal to \$1000, or \$1500, was an ample consideration for the subscription list—much more than it was worth. In fact, it had no pecuniary value, and, as the paper, and had been from the beginning, a bill of exchange, to the proprietors. It had a value to me, which I was willing to pay for, from the long connection of my name with the paper. Of course, the terms finally obtained, were still more advantageous to the cause, as the Committee regarded it. The stories that have been told about the transfer of the paper, and the Society in the Emancipator, are sheer fabrications. There was not a dollar "invested" in it, beyond the nominal value of the subscription list, and the paper books in which the accounts were kept. The printing had always been done by contract. The Committee never "invested" money in any thing, except in the books and tracts which they published, and sent for sale, to the friends of the cause, and their standard publications. The sums that had been expended on the Emancipator were no more an "investment" than the sums that had been expended in office rent, or fuel, stationery, and postage. They were all expended, is not the question here. They were honestly expended by the Committee, in the regular exercise of the trust reposed in them by their election to office. And the transfer of the Emancipator was equally honest, and done in good faith by all the parties concerned. The money was expended on the paper, partly in paying for the subscription list, and partly in distributing large numbers of papers gratuitously, which was no more an investment than if it had been spent in the distribution of tracts.

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Transfer of the Emancipator.

Some of my friends have repeatedly inquired of the Emancipator from the old American Anti-Slavery Society, by which it subsequently came into my hands.

The Emancipator was first commenced in New-York, early in 1833, by C. W. Denison, in connection with W. Goodell, and others. When the American Anti-Slavery Society was formed, in December, 1833, the management of all its operations was confided to the Executive Committee, of which Mr. Denison was the head. This Committee purchased the subscription to the paper, and it continued a paper, under this and other names, as one of their instrumentalities in carrying on the cause—changing the size, title, editorship, price, &c., at their sole discretion. They also established several other papers and periodicals, as they thought the interest of the cause required. All these publications were sustained at the expense of the common treasury of the Society, and were continued, changed, or dropped, at the sole discretion of the Committee, in the exercise of the trust committed to them by the Society. The Committee appeared, from time to time, to the public, for funds to meet these and other expenses, and the funds were raised by the public to the aid of the cause.

In the beginning of 1840, through the prevalence of hard times, and a change in the policy of many abolitionists, the Committee found themselves very much straitened for funds, and compelled to curtail their expenses, by dismissing agents, &c. This embarrassment was much aggravated by the conduct of the Executive Committee, who, in the month of March, 1840, the Committee were quite uneasy at the course I had pursued in advocating the newly-formed Liberty party, and I had reason to believe that this consideration would determine the question of retrenchment, and that at the next meeting a vote would be passed to discontinue the paper. From having been connected with the paper, and devoted my best exertions to it for three years, I naturally felt an interest in it, and a reluctance to see it go down under me; I saw, also, that the Committee had not only paid what was due to subscribers, but had paid in advance, amounting to \$1000, or \$1500, and who would get nothing if the paper stopped,

POETRY.

For the Liberator.

INDIVIDUAL ACTION.

I dreamt that a drought had come over the land—
There was nothing but dryness on every hand;
The earth was all cracked, and as hard as a stone,
And nothing upon its dry surface had grown.

For many a day,
Since that drought came;
The grass was all withered and scorched on the plain,
And the leaves, parched and stiffened, hung pining
for rain;

And the flowers, shrunk and drooping,
For moisture seemed stopping;
And the wimpling rill,
That flowed down from the hill,

No longer ran murmuring along through the dell,
But left its wide channels the story to tell.
The cattle that used to feed pasture around,
Now, hungry and thirsty, gazed on the ground;

And the rivers themselves were so puny and small,
That vessels could hardly sail on them at all.
All nature seemed groaning and groaning again,
And cracking, and gaping, and crying for rain.

Well, at last in the horizon small clouds appear,
And then they grew larger, and near and more near,
Till at length they had covered the hemisphere round,
And big drops began to appear on the ground;

Then in showers, then in floods, and in torrents they fell,
And washed in right earnest on mountain and dell.
Now a drop of the rain fell by chance on my hand—
How puny it seem'd for a purpose so grand!

'Pray what can you do,' I enquired, 'little thing,
That so far and so fast you should come wandering?
What can you do, for an object so great,
That you hasten along so mightily a rate?

'What use can I be for, and what can I do,
And why do I hasten so quick the air through?
Why, I come to give moisture and life to the earth,
That the herbs that are dead may once more spring to birth,

That the hills and the plains once again may look
green,
And the flowers in their beauty and brightness be
seen;

That verdure may cover the forests and trees,
And gladness may spread o'er the mountains and seas,
And the streams again trickle along the rock side,
And murmuring down to the rivers may glide.

'But you? You can't do this, so weak and so small!
The work would be done through you never should
fall.

'Tis true I can't do it alone; but I may
Perform all the part that is ever given me to play;
And weak though I may be, and puny and small,
I still have a duty, and must do it all.

And though I might fight I scarce would be missed,
That cannot absolve me from this my best self.
I woke from my vision, and thought
On the lesson that thou hadst got.

I know that the work for the Christian is great,
But weakness can never excuse me to wait;
I felt that I, too, had a duty to do,
And weak though I might be, and with me but few,
And though I might not do the whole to be done,
I still must perform all my duty for one.

J. OSWALD MURRAY.

LINES.

'Tis guilt to pass the suffering poor
When fainting for our aid;
To spare the suppliant from our door
Whose labor is unpaid!

'Tis guilt to board a treasure'd store,
'Purchase' by wrongs and tears;
To hear the famish'd man implore,
Yet mock his pains and fears.

'Tis guilt on this bright earth to gaze
Ungratefully and cold;
Yet more to slight the fertile face
Of all that we behold!

For bright green fields that God has given
To place a desert there;
And then to leave them to decay
That region of despair!

'Tis guilt to rob the orphan's one;
To mock the widow's woe;
To sit upon a wretched throne,
And laugh when tears do flow;

To tax the land till bow'd down,
The people bend and weep,
Then turn away from every groan,
And lordly revels keep.

'Tis guilt to lead the innocent
To evil and to sin,
To bribe them down that dark descent
Where countless woe begin;

To think all life most minister
To luxury and pride,
And live in state without a fear,
Whatever woe betide.

But there's a deeper guilt than this,
Of deadlier, darker fame,
Which makes life's warm current freeze
With an indignant shame:

It is to crush the liberties
Of a whole people's trust;
And view unmov'd their agonies
When struggling in the dust.

It is degrading chains to place
On a nation's pride;
That freedom from the earth to chase
For which the good have died!

Shades of the tried and virtuous few,
Look from your bright abode!
That cause, to which ye cling so true,
Now under foot is trod.

Vain were your prayers, tears and pains,
Your blood was vainly pour'd;
For shame your country's council stains
The dungeon and the sword!

THE BUD—AN IMITATION.

Said a Bud to a Thorn,
I this Rosebud adorn,
Which Zephyr, in his blushing dress,
And I prillie, now tell,
All my fears to dispel,

Why a thorn should be grafted with roses?
The dew-drop's desire
I claim for my size,
Then say why with this I'm contrasted!

Said the Thorn—I am here,
To remind thee, my dear,
That beauty, in time, must be blasted!

I am here to declare,
That, though youthful and fair,
Youth and loveliness die in a minute;
But virtues and truth
Raise the roses of youth

From the green-sodded grave when they're in it!

SONNET, FROM BARUFFALDI.

Stern Winter knaves at dying Autumn's gate,
With all his stormy troop and drear array,
And Autumn bids his yielding doves give way,
And drops his sceptre, and resigns his state.

But re-entranced Spring comes forth all clad,
And scorns the hoary tyrant from his prey,
Then yields in turn, and feels her feeble sway
Before the sultry Summer sun abate.

As wave to wave succeeds, Time's mighty tide
Glides on and on. The burned moon in heaven
Succeeds the sun's bright chariot in her turn,
And the seasons with the sun come forth in pride,
To man alone no second spring is given,
And years roll on, oh! never to return!

COMMUNICATIONS.

Correspondence.
Between John R. Morse, of Walpole, and the
Committee of the Evangelical Church in Sherburne.

SHERBURN, April 7, 1843.

MR. J. R. MORSE:
Dear Brother—We have inferred from your
conduct, for some time past, that your feelings toward
our Christian brethren in this place have sustained
some unhappy change. We have noticed that when
you have been in town you have absented yourself
from our religious meetings, and even from our com-
munion, and that you have appeared to have wholly
lost that interest in the welfare of the church which
you once manifested. Besides, we have been re-
peatedly informed by others, that such is the fact.

Under these circumstances, we feel it our duty
to ask you to inform us, by letter or otherwise, what is
the real truth in the case. We feel conscious that
we have entertained the kindest feelings toward you,
and that we have endeavored to treat you with
Christian courtesy. We hope that you will enter-
tain the same feelings toward us, and that you will
take an early opportunity to give us the reasons for
your change of conduct.

Yours, in the bonds of the gospel.

EDWARD DOWSE, Pastor,
DANIEL LELAND, } Committee
ARON COOLIDGE, }
HORACE WRIGHT, } of Church.

WALPOLE, April 26, 1843.

To the Members of the Evangelical Church in Sher-
burne, Mass.:

In answering the communication of your Pastor
and Committee, received 15th inst., I feel called upon
to state, in plain and simple language, what I am
enabled to do in love; and though I may speak
with seeming boldness, yet I desire to realize that I
am but human, and liable to err. I shall utter what
I verily believe to be true, so far as may appear to
me necessary at this time, relative to the position of
the church (using the word church to mean the pro-
fessed church) in the eyes of the Lord, with regard
to consequences. Humbly asking the guidance
of Him who has said, 'If any lack wisdom, let him
ask of God.' There are those among you whom I
can call dear brethren and sisters, and that, too, in
a peculiar sense, when I consider the circumstances
under which we came together and professed our
faith in Jesus Christ. The many trials which I have
experienced while among you, seemed to bind me
to you with a stronger than threefold cord; and even
now, after my name has for so long a time been cast
out as evil, as I call to my recollection those times
which so tried my soul, and re-count those seasons
of deep and solemn interest, I can hardly refrain
from dropping a tear, and especially when called
upon by you for the church of the Lord, and when
in position, which, if I am not deceived, I have
taken from a sense of duty in view of my obliga-
tions to you Lord and Master.

You say it is apparent that my feelings toward
you have sustained some unhappy change, and that
you view me as having wholly lost that interest in
the welfare of the church which I once manifested.
In answering you to myself, I feel it necessary to
speak of the feelings of the Orthodox church of this
town. Having made their house my place of wor-
ship for some time previous to July, 1841, I was,
as I suppose, considered one of their number until
they came to possess more or less of the feeling
which the disciples of our Lord manifested on one
occasion, when they saw one casting out devils in
His name, they forbade him, and asked him, 'Why
thou answered, 'Because he followeth not us.' You
well know, both as individuals and as a body, that
the cause of the slave (apparently at least) has, for
a long time, been allowed a place in my heart, and
a prominent place, too, and that some of you have
at times had your feelings very much disturbed by
my appeals, though feebly made, and my labors, and
often has my heart been grieved to witness the soul-
less indifference manifested by those among you
reckoned the 'fathers in Israel.' A subject which,
to my mind, cannot be neglected without throwing
contempt upon the great rule of duty laid down by
Christ: 'As ye would that men should do unto you,
do ye even so to them.' Also the injunction, 'Re-
member those that are in bonds as bound with them.'
And when I came among this people, I found them
in the same situation, with here and there an excep-
tion, dead to the claims of the glorious, bleeding,
dying victim of the driver's lash. I could conceive of
humanity without Christianity, but hard for me to see
in process of time, the majority came to be 'abolition-
ists.' They thought slavery a great evil; but
one could hardly resist the conviction, that while
they viewed slavery a direful calamity, they regard-
ed immediate emancipation as fraught with conse-
quences still more dreadful and notwithstanding
outward professions, were in reality at heart rank
pro-slavery, and if known by their fruits in this
respect, could not in justice be cleared from the charge.
And some of these fruits I am compelled to name in
a particular manner, that you may know some of
the reasons why I find myself in my present position.

What but a pro-slavery spirit would find fault
with one of the deacons because he spoke a few
words, from the plainness of his heart, to the Sabbath
School children, and told them how much greater their
privileges were than those of the poor slave children
of the South. What but the spirit of slavery could
induce the minister to gag down a brother, by tell-
ing him authoritatively that anti-slavery was a topic
foreign to the objects of a prayer meeting, and that
once for all, he could not countenance such innova-
tion? What manner of spirit does the church pos-
sess that will pass resolutions condemning slavery,
and then excommunicate one of its members because
he would be true to his principle, and according to
his ability speak often of the duties of the Christian
toward his suffering brother? Where is the human-
ity of that church who close their meeting-house
and vestry doors against those who come among
them in behalf of the bruised and lacerated victim
who are groaning in that great southern prison-
house—yes more, that will close them against the
fugitive himself, though he may come in person and
be admitted within those 'consecrated walls,' to
tell the simple story of his wrongs? Echo an-
swers, Where?

Another reason is the homage paid to the god
of war. But you say we are all opposed to war; so
say those of whom I speak. No might the devil say
he was opposed to sin, but we should be slow to believe
him, unless he were disposed to carry out his prin-
ciple, in some degree, at least in action. So, in the
other case, if the church dreaded war, they would
not sanction the process preparatory to it; in which
case the superintendent of the Sabbath School could
not well have passed unrebuked, seeing he was
commander of a military company at the same time,
which was to parade occasionally, to show that
he was not inclined to be governed, and that he
was a friend to law and order. Thus, on the Sab-
bath, teaching the children to use the sword of the
spirit, which is the word of God, and on training
days the duty of loving and forgiving our enemies
by stabbing them to the heart with a sword of steel.
Still they all believe that the warfare with the
world are not carnal, but spiritual, and continue to
pray for the happy time when swords shall be
beaten into ploughshares, and spears into pruning-
hooks, and nations learn war no more. Was it a dread
of war that caused prominent individuals of the church
to invite Jacob Ide, D. D. of Medway, to preach
sermons, under this broad, ungodly assertion, that
'the duty of protection may in some instances limit
the precepts of Christ?' How does this compare
with the teachings of Jesus, when he said, 'Resist
not evil?' Do good to them that hate you, and
pray for them that despitefully use you and per-
secute you? I do not ask, as did the individual I
allude to, is it common sense? Is it reasonable?
I ask for none of your vain philosophy—none of
your suppositions or surmises, but I do ask, in
the name of my Master, is it Bible? Does it square
with the teachings of Christ? Will such a doctrine
obtain in your millennium? If not right, then, how
can it be right now, for you ought to have it settled
in your mind, once for all, that truth is not a crea-
ture of circumstance, to be affected by time or
place.

Another thing I will mention, and that is, con-
formity to the world. Take the subject of dress,
for instance, and how are the church affected by it?
How can you distinguish them from the world, when
they are in the fact that they lead the way in the
fashion of the times, for with the command
'Be not conformed to this world' they seem to have
little or no concern. What, I ask, has the Christian
to do with ornaments, whether he be a watchman
on the wall, or one in the process of preparation, or a
private member of the church, whether male or fe-
male? But we find that the fashion, with all its train
of baneful influence, has a foothold there, and what
appears still worse, is the manifest unwillingness to
appear still worse, is the manifest unwillingness to

have the subject broached in a religious meeting.
In short, thus it is, and they seem to love to have it
so.

Once more. A want of faithfulness respecting
the awful sin of licentiousness. What is the influ-
ence of the church upon this abomination? Why
here and there a *marly spirit* has arisen, and having
but only a wicked world to combat, it is not wonder
that it should be the victor. The influence of this fell
destroyer upon its victims, they have worn themselves
out, as did the lamented McDOWELL, till finally
compelled to yield up the ghost, victims of religious
intolerance and persecution, and though God by
the prophet has said, 'Cry aloud, spare not, lift up
thy voice like a trumpet, show thy people their trans-
gressions, and the house of Jacob their sins.' The
inquiry goes forth—'Watchman, what of the night?'
They answer, it is a 'delicate subject,' and thus a
quietus is put upon it, while multitudes find an un-
usually grave through its influence.

And now, does not the injunction, 'Come out
from her, my people, apply in my case? But you may
say, 'You are not a member of the church, and you
would that I could feel that you were not. But
supposing that you have not done the same in kind,
and to the same extent mentioned here, still, you
have so far made manifest your indifference to, if
not approbation of them, as to bring yourselves
under the same condemnation. It seems clear to
my mind, that you are guilty of the same sin, in
humanity, and disregard its essential claims.'

The persecution for I can call it by no other
name of brother and sister Babcock; from what did
it arise, but from the fact that they were constant
readers of the Liberator, edited by that lover of his
race, whose motto is, 'My country is the world, my
countrymen are all men, and my religion is the
humanity, and disregard its essential claims.'

How has your minister treated some of those who
have come among you as the advocates of the per-
ishing bondage, to wake up your sympathies in their
behalf? Has he not echoed the miserable cry-cry,
'Garrison man?' Thus, in effect, saying, if an in-
dividual is a *Garrison man*, he is unworthy of our
denomination as an *infidel*, he is unworthy of our
denomination as an abolitionist. The existence of this
spirit was apparent when I was last among you in
1838-9, and more recent developments seem to set-
tle the point, that it is much the same with you as
with the church generally, giving the weight of
influence to the pro-slavery spirit, and thus, in the
light of the glorious gospel of the blessed God, and
in the person of his disciples sells the Lord Jesus
Christ upon the auction-block; for this same Jesus
has said, 'Inasmuch as ye have done it unto one of
the least of these my brethren, ye have done it unto
me.' And characterizing the church, directly or
indirectly, who thus make merchandise of God's
image, and thereby give countenance to that com-
plicated system of villany; and you must continue
to do so, in a greater or less degree, so long as you
retain your connexion with any of the church
organizations of the land; for they are so interwoven
with the system of proslavery, that it is impossi-
ble to disentangle them, and thus, in the light of
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Once more. A want of faithfulness respecting
the awful sin of licentiousness. What is the influ-
ence of the church upon this abomination? Why
here and there a *marly spirit* has arisen, and having
but only a wicked world to combat, it is not wonder
that it should be the victor. The influence of this fell
destroyer upon its victims, they have worn themselves
out, as did the lamented McDOWELL, till finally
compelled to yield up the ghost, victims of religious
intolerance and persecution, and though God by
the prophet has said, 'Cry aloud, spare not, lift up
thy voice like a trumpet, show thy people their trans-
gressions, and the house of Jacob their sins.' The
inquiry goes forth—'Watchman, what of the night?'
They answer, it is a 'delicate subject,' and thus a
quietus is put upon it, while multitudes find an un-
usually grave through its influence.

And now, does not the injunction, 'Come out
from her, my people, apply in my case? But you may
say, 'You are not a member of the church, and you
would that I could feel that you were not. But
supposing that you have not done the same in kind,
and to the same extent mentioned here, still, you
have so far made manifest your indifference to, if
not approbation of them, as to bring yourselves
under the same condemnation. It seems clear to
my mind, that you are guilty of the same sin, in
humanity, and disregard its essential claims.'

The persecution for I can call it by no other
name of brother and sister Babcock; from what did
it arise, but from the fact that they were constant
readers of the Liberator, edited by that lover of his
race, whose motto is, 'My country is the world, my
countrymen are all men, and my religion is the
humanity, and disregard its essential claims.'

How has your minister treated some of those who
have come among you as the advocates of the per-
ishing bondage, to wake up your sympathies in their
behalf? Has he not echoed the miserable cry-cry,
'Garrison man?' Thus, in effect, saying, if an in-
dividual is a *Garrison man*, he is unworthy of our
denomination as an *infidel*, he is unworthy of our
denomination as an abolitionist. The existence of this
spirit was apparent when I was last among you in
1838-9, and more recent developments seem to set-
tle the point, that it is much the same with you as
with the church generally, giving the weight of
influence to the pro-slavery spirit, and thus, in the
light of the glorious gospel of the blessed God, and
in the person of his disciples sells the Lord Jesus
Christ upon the auction-block; for this same Jesus
has said, 'Inasmuch as ye have done it unto one of
the least of these my brethren, ye have done it unto
me.'

And characterizing the church, directly or
indirectly, who thus make merchandise of God's
image, and thereby give countenance to that com-
plicated system of villany; and you must continue
to do so, in a greater or less degree, so long as you
retain your connexion with any of the church
organizations of the land; for they are so interwoven
with the system of proslavery, that it is impossi-
ble to disentangle them, and thus, in the light of
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You say it is apparent that my feelings toward
you have sustained some unhappy change, and that
you view me as having wholly lost that interest in
the welfare of the church which I once manifested.
In answering you to myself, I feel it necessary to
speak of the feelings of the Orthodox church of this
town. Having made their house my place of wor-
ship for some time previous to July, 1841, I was,
as I suppose, considered one of their number until
they came to possess more or less of the feeling
which the disciples of our Lord manifested on one
occasion, when they saw one casting out devils in
His name, they forbade him, and asked him, 'Why
thou answered, 'Because he followeth not us.' You
well know, both as individuals and as a body, that
the cause of the slave (apparently at least) has, for
a long time, been allowed a place in my heart, and
a prominent place, too, and that some of you have
at times had your feelings very much disturbed by
my appeals, though feebly made, and my labors, and
often has my heart been grieved to witness the soul-
less indifference manifested by those among you
reckoned the 'fathers in Israel.' A subject which,
to my mind, cannot be neglected without throwing
contempt upon the great rule of duty laid down by
Christ: 'As ye would that men should do unto you,
do ye even so to them.' Also the injunction, 'Re-
member those that are in bonds as bound with them.'
And when I came among this people, I found them
in the same situation, with here and there an excep-
tion, dead to the claims of the glorious, bleeding,
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